

Christian Education

Vol. IX

OCTOBER, 1925

No. 1

ROBERT L. KELLY, *Editor*

111 Fifth Avenue
New York

O. D. FOSTER,

Associate Editor

B. WARREN BROWN

Associate Editor

*Published Monthly, Omitting July, August and September by
The Council of Church Boards of Education in the
United States of America*

October, 1925, to June, 1926

Entered as second-class matter October 24, 1921, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 18, 1918. The subscription price is \$1.00 per annum; ten or more subscriptions 75 cents each, 10 cents must be added if payment is made by check. Single copies 20 cents each.

303.1100 ANON09
Y9A98L1

ORDER OF CONTENTS

	PAGE
Editorials	1
How Genius Works: EDWARD E. SLOSSON.....	6
The State University and the Christian College: ROBERT L. KELLY	11
Report of the Findings Committee of Church Representa- tives, Estes Park Conference.....	14
Here and There.....	17

Christian Education

Vol. IX

OCTOBER, 1925

No. 1

AMONG THE DOCTORS OF PHILOSOPHY

of many degrees
CHRISTIAN EDUCATION is not now and never has been primarily a magazine of propaganda or even of "opinion." It has left that field largely to others. It is a magazine of source material, of aspiration and of interpretation. It believes that more and more American educational progress is based on facts. The Council of Church Boards of Education is more than anything else a fact-finding agency. It has attempted to contribute to the trustworthy literature of Christian education, to strive to give Christian education professional prestige. Its ideal is not so much to make Christian education a separate and peculiar thing, as to make all American education in the colleges and universities, with which it chiefly concerns itself, Christian in principle and spirit. It believes that Christian education should leaven the whole lump and is more likely to do so if it is not specialized and departmentalized to the degree that it becomes a mere side show. The place for Christian education is in the main tent.

As Dr. Bradford has suggested, the name "Christian" has been described as a Greek word with a Roman ending that expresses a Hebrew idea. So Christian education being indebted to the Greek and the barbarian would attempt to serve all men.

The best graduate universities are increasingly recognizing the full sweep of Christian education. The number of doctor's theses on phases of our problem, now under way in our graduate universities, is one of the best guarantees of the wisdom of the policy of the Council of Church Boards of Education in attempting to build on the firm foundation of knowledge—and scholarship. CHRISTIAN EDUCATION just now extends congratulations to three freshly minted doctors of philosophy. They are placed on our roll of honor. We confer on each of them the degree of

O.O.U., borrowed from the American University Union in London for the Prince of Wales—*One Of Us*.

John Samuel Noffsinger, Ph.D. (Columbia University). Thesis: "A Program for Higher Education in the Church of the Brethren," Columbia University Press, New York, N. Y.

In his "Acknowledgement" Dr. Noffsinger says:

"The study was undertaken at the suggestion of the Educational Commission of the Church of the Brethren, to whom it has been submitted as a basis for consideration in the making of their final report to the annual conference of the church—the Commission having been authorized by the Calgary (Canada) Conference of 1923 'to make a comprehensive study of our educational problems with a view of working out a policy that will adequately provide for our educational needs.'

"The author wishes to express his thanks to the many Educational Board Secretaries and college presidents who furnished the data for this study; to Dr. Robert L. Kelly, Secretary of the Council of Church Boards of Education, who so kindly permitted the use of his office for the assembling of this material and for his constructive suggestions; to Dr. W. C. Bagley, Dr. R. J. Leonard, Dr. E. S. Evenden and Dr. I. L. Kandel, of Teachers College, for their kindly criticisms and suggestions in the preparation and presentation of the same; and most deeply of all is he indebted to his beloved wife, Florence Wieand Noffsinger, A.M., who maintained a tireless interest in the study and criticism of this problem at every stage of its development."

William A. Daniel, Ph.D. (The University of Chicago). Thesis: "The Education of Negro Ministers—Based upon a Survey of Theological Schools for Negroes in the United States made by Robert L. Kelly and W. A. Daniel."

In the "Foreword," Mr. Galen M. Fisher, Executive Secretary of the Institute for Social and Religious Research, says:

"The directors of this study were Robert L. Kelly, LL.D., Executive Secretary of the Council of Church Boards of Education, and Mr. W. A. Daniel. The manuscript was

written by Mr. Daniel, who asks that he may acknowledge here his indebtedness to Dr. Kelly and the members of the administrative and editorial staff of the Institute for helpful advice and criticism during the process. The recommendations given in *Appendix A* were drawn up by Dr. Kelly and were adopted with slight modifications by the conferences mentioned. Miss Lura Beam, Associate Secretary of the Council of Church Boards of Education, in addition to giving valuable assistance throughout the study, prepared the original drafts of the material in *Appendix B*."

Herbert L. Searles, Ph.D. (University of Iowa). Thesis: "The Place of the Study of Religion in the State Universities of the United States." (On the press.) Dr. Searles's manuscript of one hundred and fifty pages was read by the University Secretary and Chairman of the Council's University Committee and heartily approved. Source material has been drawn from the Council's office, thoroughly organized and added to the discussion, which, particularly in the concluding section, should prove a helpful contribution to the science of the subject. A valuable chapter reports the up-to-date legal status of religion in all States of the Union.

The readers of *CHRISTIAN EDUCATION* are indebted to Miss Winifred Willard for the series of inserts which are appearing from month to month on vital phases of our common task. They have stirred the blood of not a few of our readers. One college president ordered 10,000 copies of one of them for his own use. Another reader has asked for a conference to discuss means of promoting Christian education on a large scale. With Miss Willard, who is Director of Publicity in the Department of Educational Finance of the Board of Education of the Methodist Episcopal Church, this series is a labor of love. For years she has been working with Dr. John W. Hancher in his remarkably successful campaigns in behalf of Methodist institutions.

Attention is called to the Report of the Findings Committee of Church Representatives at the Estes Park Conference, printed

in full on another page. It is one of the most outspoken statements thus far made and indicates something of the undercurrents astir among our youth and their acknowledged leaders in behalf of an interdenominational cooperation, often dreamed of but not yet a realized fact.

Dr. O. D. Foster visited a number of trans-Mississippi universities during the summer, giving counsel and encouragement to interdenominational and individual Board pastors who are daily meeting and overcoming problems of steadily increasing magnitude. Dr. Foster took his vacation on the Pacific Coast and has returned to his work this fall much benefited in health and full of new enthusiasm.

Miss Lura Beam, Associate Secretary of the Council-Association office has spent several months in the field as the representative of the Association of American Colleges in the Fine Arts Study, subsidized by the Carnegie Corporation. During the autumn she will be in institutions in the trans-Mississippi section of the country. A tentative report will be made at the Annual Meeting of the Association under the auspices of the Commission on Architecture and Instruction in the Fine Arts.

The office has made arrangements on behalf of the Commission on Architecture of the Association of American Colleges with a consulting architect of national reputation to assist in answering inquiries which come from colleges holding membership in the Association regarding the latest and best developments in college building and plant construction. Many inquiries are coming in. By this means, it is believed, great financial savings will be made to the institutions concerned and their beauty and general effectiveness will be enhanced.

SCIENCE AND RELIGION

In the discussions on the relation between science and religion, why not emphasize the similarities and give the differences a little rest? If one will read Dr. Slosson's article in this issue, "How Genius Works," he will be impressed that, after all, the ways of science and religion are much the same in some

respects. The scientist has his profound *inspirations* and without a lively *imagination* he would be helpless. The scientist without *vision* will perish. All these are thoroughly respectable words and processes in the realm of science, as they are in religion.

Alfred Russell Wallace, fellow-discoverer with Darwin of the principle of evolution, in his ninetieth year, in 1913, wrote to a friend: "The complete materialistic mind of my youth and early manhood has been slowly moulded into the socialistic, spiritualistic and theistic mind I now exhibit." Speaking of the Unknown Reality enormously above and beyond any human mind, he added, "Mind seems a clear and intelligible supposition, and it is the teaching of the Bible."

Harold Begbie has taught us the meaning of "conversion" from the scientific point of view in his "Twice Born Men," relating incidents all well authenticated. Now Dr. Slosson shows in his characteristically striking way what a thin veil separates what the scientist believes to be the known from the unknown. Can one read this article and not believe in *revelation*? Truth is truth: the scientist looks at it from one angle, the devotee of religion from another. In all probability we would find that the elephant has legs and a tail as well as a trunk, if only we had patience and the gift of openmindedness.

NOTABLE GIFTS

Announcement is made in "*Here and There*" of the remarkable gifts of Victor F. Lawson to educational agencies affiliated with the Congregational Churches. Dr. J. R. Nichols, Superintendent of the Chicago Congregational Missionary and Church Extension Society, is authority for the statement that Mr. Lawson's gifts to that Society just made public will total \$3,800,000, and that this is "the largest gift for distinctly religious work ever made in Chicago by one man."

On the same day this announcement was made, the Associated Press advised that under the will of the late Simon Kratz, one-third of his estate valued at \$1,000,000 is left to the City of Philadelphia for the relief of school teachers and attaches of the Board of Education. We are members one of another and these are items of good news for Christian education.

HOW GENIUS WORKS¹

DR. EDWARD E. SLOSSON

EDITOR OF SCIENCE SERVICE

Students in our high schools and colleges take from four to six studies at a time and the class is supposed to keep in step for four years, whatever may be their natural gait. In the army it is considered essential that all the soldiers shall keep in step, regardless of their various length of leg and rhythm of movement. I am somewhat skeptical about the necessity of such rigid conformity in the army, and I am quite sure that it is undesirable in education. The result of the lock-step system is that the laggards are pushed and the eager are checked. Consequently the students who are not able to keep up the pace get discouraged and fall out, and those who do not find an outlet for their energies in the class room turn to athletics and what are euphemistically called "extra-curricular activities." It is not true that bright students are overworked. On the contrary they are underworked. That is why they are apt to lose interest in their studies, acquire a contempt for their slower classmates and plunge into dissipation. It is not work but play that brings them to ruin. The idea that precocious students break down from overcrowding may serve as a plea in a court of law, but it has no standing in the court of reason.

The early years of adolescence are the period of sweeping generalization, of cosmoical theorizing, of wild speculation, of unbounded ambition. Doubtless this tendency of the adolescent mind to enlarge its orbit has to be held in check lest it run off on a tangent and arrive nowhere. Yet, like other natural tendencies, it should be guided rather than thwarted. A study of the biographies of great scientists shows that many of the most important and revolutionary generalizations of science have been conceived in youth, often in the later teens or early twenties, though it required a lifetime of labor to substantiate them. One of the factors in scientific progress, the free formation of old

¹ Courtesy American University Courier.

hypotheses, is allied to the creative capacity of the artist, musician or poet and normally appears at the same early age.

When Tyndall, in 1870, delivered his famous address on "The Scientific Use of the Imagination," unscientific people did not take him seriously, for they were accustomed to think of the imagination as the inventor of fiction, not as a guide to truth. They regarded it as a faculty for the manufacture of the mythology in which they delighted, and they resented its employment for the advancement of the science which they despised. But the creative faculty is essentially the same whether it serves the purpose of the poet, the novelist, the painter, the historian, the statesman, or the scientist. Big ideas are apt to be born of young brains. In the field of physical speculation the greatest fundamental generalizations are Newton's law of gravitation and Einstein's theory of relativity. Both were achievements of youthful minds. Isaac Newton, after telling how he worked out the binomial theorem, the method of tangents, the differential and integral calculus, the theory of colors, and the law of gravitation, concludes:

"All this was in the two plague years of 1665 and 1666, for in those days I was in the prime of my age for invention, and minded Mathematics and Philosophy more than at any other since."

These words are worth nothing, since Newton was born in 1642, and was, therefore, 23-24 years old.

Albert Einstein conceived the idea of his theory of relativity when he was eighteen and published it at twenty-six. He is, as we should expect, an advocate of shortening up the school period and making it more practical, so that the student can get at his lifework earlier. This, at least, seems the best plan for brilliant minds like these, and educators are coming to the conclusion that special facilities should be afforded such, so that they may advance as fast as they can without waiting for their slower school-mates. To give one young man of this sort the peculiar training he needs will benefit the world more than the education of a whole collegeful of the ordinary caliber.

The modern theory of the resolubility of algebraic equations is largely due to two young mathematicians, Niols Henrik Abel, of Norway, who died at the age of 27, and Evariste Galleis, of France, who was killed in a duel at the age of 21.

This list of examples of youthful genius might be extended indefinitely but this is sufficient to show that really revolutionary conceptions in science are apt to arise in adolescent minds.

Science is built up by patient and persistent labor, most of it drudgery of the hardest kind. But it is not altogether done by work of the bricklayer sort, the slow fitting together of fact upon fact and cementing them in place with the mortar of logic. There must come to somebody some time a vision of the edifice as a whole, the fundamental theory of the thing complete and perfect. This vision may come in a flash quite like the inspiration of the author or artist, and often when the mind is not consciously working on the problem, but is, so to speak, off guard. *It seems almost as though the answer were being whispered to him from without by some one who had watched with sympathy his fruitless efforts to solve it. We find in the biographies of men of science frequent references to this, so curious sensation of inspiration.*²

The great mathematician, Sir William Rowan Hamilton, could give the exact moment and spot when and where he made his most famous discovery, the new form of calculus called quaternions. *His experience is as definite and vivid as the conversions we used to hear narrated at the old-fashioned prayer-meetings.*²

Quaternions started into life, or light, full grown, on Monday, the 16th of October, 1843, as I was walking with Lady Hamilton to Dublin, and came up to Brougham bridge, which my boys have since called the Quaternion Bridge. That is to say, I then and there felt the galvanic current of thought close, and the sparks which fell from it were of fundamental equations between i , j , k ; exactly such as I have used them ever since. I pulled out on the spot a pocket-

² Italics inserted by editor.

book, which still exists, and made an entry on which, at the very moment, I felt that it might be worth my while to expend the labour of at least ten (or it might be fifteen) years to come. But then it is fair to say that this was because I felt a problem to have been at that moment solved—an intellectual want relieved—which had haunted me for at least fifteen years before. Less than an hour elapsed before I had asked and obtained leave of the Council of the Royal Irish Academy, of which Society I was, at that time, the President—to read at the next General Meeting a paper on Quaternions, which I accordingly did, on November 13, 1843.

Hamilton, also, I must mention, was noted for his power of thinking long and hard. Many times he sat at his mathematical work for more than twelve hours at a stretch; and, as Liebig said a scientist must, he ruined his health in the end by neglect of sleeping and eating.

It will be noticed that in all these cases, as in many others that might be cited, the revelation succeeds a period of intense and anxious thought on the problem to be solved. Then, when the strain of conscious attention has been relaxed, the solution comes spontaneously and seemingly from an external source. The idea may pop into one's mind as in the case of Poincaré when he is busy about something else or as in the case of Stevenson, when he is asleep, or as in the case of Kekulé, when he is in a reverie. This last, sometimes called the hypnoidal state, seems to be peculiarly favorable to the evocation of fancies, whether factual or fictional, from the depths of the unconscious mind.

We may then conclude that in the normal process of making a great scientific discovery, there are two periods of prolonged, conscious and concentrated effort, a preliminary period devoted to a survey of the subject and the amassing of material, then comes a flash of insight into the solution of the problem, a vision of the new conception in its entirety, which should be followed by a second period of laborious study, devoted to the development and verification of the hypothesis.

I believe that the main principle of this process may be applied by those of us who are not geniuses to the production of our

lesser works of creative thought. In the sheet of suggestions that I send out to the young writers who desire to contribute to the publications of Science Service, I have embodied this injunction:

Don't refer to notes or books while writing. Read up on the subject as thoroughly as you can, and take as many notes as you need; then put away all your notes and books out of reach and next day or at least an hour later lay clean sheets of paper on a clear desk and write out what you know about it, in your own way. Afterwards, preferably next day, read over your manuscript critically, verify your facts, correct your data, revise your English and add any essential facts, but don't expect the reader to be interested in what is so uninteresting to you that you can not keep it in mind a single hour.

Or in other words, write out of your own minds but fill up your mind first. Remember that you are not writing for your own amusement but for the profit of others. So be unselfish about it.

I was asked the other day by some school of journalism to state what I had found in the course of twenty years of editorial experience to be the most common fault of writers. I answered that it was their failure to obey the old maxim "Put yourself in his place." They failed to realize the reader, to consider what he wanted to know and how he needed to have it put. This means essentially that they failed to follow the Golden Rule, which is not only a good guide to life, but a guide to good writing.

Daniel Webster: Men hang out their signs indicative of their respective trades: shoemakers hang out a gigantic shoe, jewelers an immense watch, even the dentist hangs out a gold tooth.

But up in the Franconia Mountains (New Hampshire) God Almighty has hung out a sign to show that in New England He makes men.

THE STATE UNIVERSITY AND THE CHRISTIAN COLLEGE¹

ROBERT L. KELLY

The question is asked: "Has the development of State aided higher education altered the status and mission of the Christian college?" In reply, we answer in the words of the Apostle Paul, "Yes, much every way."

America is committed irrevocably to the principle of the separation of Church and State. This commitment is found in our fundamental law. The significance of it is being made more and more apparent by legislation, by failures in legislation, by repeated decisions of our highest courts. The inherent and persistent refusal of our people to submit to educational uniformity and standardization is to the same effect. We have no national system of education. We do not have a single inclusive state system of education. Our schools are controlled locally. It is the democratic way.

While no two institutions are alike, they may all be classified into two groups on the basis of support—the independent and the tax-supported. This dual character of our educational organism is as fundamental as the three functions of our governmental organism—legislative, judicial, executive. On the first day of June, 1925, the Supreme Court of the United States by unanimous vote in the case of the Oregon School Law prescribing that children between eight and sixteen years of age must be educated in public schools, declared, "The child is not the mere creature of the state . . . Those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and to prepare him for additional obligations."

The assertion of this definite distinction does not involve the admission or even assumption of inevitable antagonism between the two types of institutions. Each type of school is necessary to the full realization of the other. This is the way of life.

The independent and denominational colleges have the freedom officially to stress the meaning of religion as an essential element

¹ *The Congregationalist*, June 18, 1925—Education Number.

in our life which the state schools do not profess to have. This perhaps justifies us in referring to them as "Christian colleges," although no American institution would wish to be called anti-christian or even unchristian. The state schools acknowledge their indebtedness to their sister institutions for stimulating them and toning them up on the ethical and religious side. They deter the state schools from taking the full swing toward secularization. At the same time, because of this official sanction, the endowed institutions are peculiarly liable to arterio-sclerosis. It is so natural for forms to become rigid. It is so easy for creeds to crush out life. There is no suggestion of coercion, or of conformity in the religion of the state school. The religious life is spontaneous and the stimulating effect of it is a constant help to the independent schools.

Each needs the other and uses the other as a corrective to its own educational procedure. The state schools smell of the soil and the mine and the shop. The independent school descended from heaven, or at least from Olympus. The purple mists of classicism and romanticism still hover about. The state school needs the liberalizing influence of the independent school. It seeks the academic flavor, the culture which follows the pursuit of the good, the true and the beautiful for their own sake. The independent school seeks to find the equivalent at least of the vocational purpose. It recognizes the peril of aimlessness. It strives to guarantee motivation in its task. Each seeks, while preserving its own contribution, to discover the moral equivalent of what makes the other distinctive.

Since the appeal of the state school is primarily vocational, the taxpayers must be convinced they will help their children to **make a living**. It is the function of the endowed colleges to keep open the channels of voluntary giving. These schools are of inestimable value to society—to the state schools—in preserving the spirit of benevolence. In spite of famines, floods, earthquakes, the Christian college is first as an object of voluntary gifts to high purposes.

Each type of institution uses the other as an example or a warning in the problems of control. There is always danger that

the state government may run away with the state institution. There is an equal danger that a self-perpetuating board of trustees, or a board made up exclusively of churchmen of a predetermined type, may obstruct the real educational work of the institution it controls. Each type of school supplements the effort of the others to preserve educational integrity and to guarantee that the school shall be a place where the human spirit may be free.

The success or failure of one objectifies the aspiration or danger of the other and transforms many an arm constrained to rule into a hand which gently leads. By this process of observation, as well as by the trial and error method, the control of American education tends gradually to pass both from the state and the church as formal organizations and to become a process of life determined by facts and reasons and ideals. But in our heterogeneous population, the demand will persist for schools with different emphases. The glory of our American education is that we have different manifestations of the same spirit.

All these schools *at their best* are striving to bear one another's burdens and so to fulfil the higher law.

DeTocqueville—(The distinguished French statesman was commissioned to visit America for the purpose of studying the genius of our institutions and reporting to the French Senate):

"I went at your bidding and passed along their thoroughfares of trade; I ascended their mountains and went down their valleys; I visited their manufactories, their commercial markets, and emporiums of trade; I entered their judicial courts and legislative halls; but I sought everywhere in vain until I entered the church. It was there, as I listened to the soul-elevating principles of the gospel of Christ, as they fell from Sabbath to Sabbath upon the masses of the people that I learned why America was great and free."

REPORT OF THE FINDINGS COMMITTEE OF
CHURCH REPRESENTATIVES AT THE
ESTES PARK CONFERENCE

1925

Joint Conference and Student Control: We consider the joint Young Women's Christian Association and Young Men's Christian Association Conference to be an outstanding success. In the words of one of the leaders of the conference, it is "abnormally normal." We are heartily in favor of the process by which this conference was built up, namely, through student initiative and control.

Program and Leaders: In the selection of the topics made by the students, such as "The Nature of God," "The Person of Christ," "The Kingdom of God," "The Educational System," "Industry," and "War," we believe the conference to be in line with student thinking. The discussion method has operated freely and we believe with the very best results. The forum leaders and platform speakers have, in our opinion, been of the highest possible type. We cannot overestimate the good accomplished by the leaders in the clarifying of student thought, and the forming of convictions and attitudes on the outstanding problems facing the world today.

The Presentation of the Claims of the Church: We believe that the address of Kirby Page on "The Church" was of the highest order. We especially commend the vigorous and comprehensive manner in which he presented both the shortcomings and the strength of the church. On the other hand, we do not believe the church representatives were put in touch with the students in a way that made it possible for them to best conserve the results of Kirby Page's address. The method of introduction and securing interviews left much to be desired. The denominational meetings requested by the students afforded an opportunity for the church representatives to meet the students of their denomination and consider various questions in relation to the church growing out of the conference and out of the

thinking of the students concerning the churches. We appreciate this provision made by the students.

The Presence of Church Representatives at Christian Association Conferences: We recommend that the custom of having church representatives in attendance at this conference be discontinued. As church representatives we do not feel it is worth while to the Association or to the churches to have official representatives of boards and denominations in attendance. We do, however, feel that the way might profitably be left open for the attendance of church workers among students as unofficial observers. As individuals interested in student opinion, we have profited much by this conference. We make this recommendation without a spirit of criticism of the management of this conference, but on the grounds which we will attempt to cover in the following points:

- A. The growing reaction of students against denominationalism. In our interviews with students, and from their forum discussion, we sensed a very distinct reaction against denominationalism among certain students. This has been caused largely by the divisions among churches in the local communities from which students came, and on the campus. As a result of this as well as other causes, there seems to be an impression among students that while the church universal may offer some promise, the denominational situation is discouraging. While the denominations, in the opinion of many students, have been competing with one another, and considering minor issues, the Christian Associations have offered opportunities of cooperation in Christian activities and in the discussion of personal religious questions and world issues. We deeply appreciate the service the Christian Associations have rendered along these lines. At the same time, we believe that the Christian Associations can not solve the problem of church divisions and denominationalism. The present custom of having denominational representatives at conferences or considering the church universal

apart from denominations does not in our opinion help the situation materially. These students have been utterly unaware of the strides taken toward interdenominational cooperation.

B. Therefore we feel it to be inevitable that the churches call into conference their own students from time to time for the following purposes:

- (1) The evaluation of the church.
- (2) The statement of the program of the church.
- (3) The consideration of personal and world problems.
- (4) The consideration of opportunities of students in the churches to promote world friendship, brotherhood between races, social justice, peace and the right attitude of the individual toward God.

C. Furthermore, we believe it is necessary for interdenominational groups of students to come together from time to time under church student auspices to promote good will and fellowship between denominations and consider the church universal. We believe the proposed interdenominational student conference at Evanston, Ill., December 29, 30, 31 and January 1, 1925 and 1926, to be an outgrowth of this inevitable trend among churches and students.

(Signed)

ELSPETH M. RATTLE, Episcopal, Denver, Colorado.

LELA E. TAYLOR, Disciple, St. Louis, Mo.

JOSEPH C. TODD, Disciple, Bloomington, Ind.

LILLIAN LEHNOFF, Southern Methodist, Nashville, Tenn.

GILBERT LOVELL, Presbyterian, New York, N. Y.

MRS. VERA L. MERRILL, Presbyterian, Chicago, Ill.

FRANK M. SHELDON, Congregational, Oklahoma City, Okla.

O. F. WEAVER, Lutheran, Boulder, Colo.

HERE AND THERE

Dr. and Mrs. H. O. Pritchard, who spent the summer traveling in Europe with the Sherwood Eddy party, have just returned to their home in Indianapolis. Dr. Pritchard represented the Council of Church Boards of Education at the World Federation of Educational Associations at Edinburgh, July 20-28.

Dr. H. H. Sweets, General Secretary of the Executive Committee of Christian Education and Ministerial Relief of the Presbyterian Church in the United States, sailed from Vancouver on August 6 to make a six months' study of the educational work of the Southern Presbyterian Church in the Orient.

The Rev. J. P. MacMillan, Assistant Secretary of the Board of Education of the Methodist Episcopal Church, conducted a party of teachers and students on a six weeks' tour of England, the Netherlands, Belgium, Germany, Switzerland and France, in the early summer. On his return to America he moved to Chicago where he will be located in the Board's headquarters office in future.

Miss Sophia Jacoby, of the New York office staff of the Methodist Board, returned to her desk September 1 after traveling in England and on the Continent during a two months' leave of absence granted by the Board in recognition of her twenty-five years of service.

Dr. Kelly will attend the semi-centennial anniversary exercises of Vanderbilt University in October and speak on "Tendencies in Theological Education" before the meeting of the Conference of Theological Seminaries of the Southern States, to be held in Nashville in connection with the celebration.

The Program Committee of the Iowa State Student Conference to be held at Des Moines, November 12-15, has invited Dr. Kelly to attend and conduct a series of round-table discussions on "Factors Hindering Creative Personality Development in Higher Education" and "Methods by Which Educational Processes may be Transformed to Produce Constructive Leader-

ship." The enrollment this year will be limited to 800 students and 200 faculty members, but delegates are expected from institutions in all parts of the state.

Dr. H. M. Wriston, Professor of History at Wesleyan University, has been elected President of Lawrence College. Dr. Wriston is an alumnus of Wesleyan and received his doctor's degree from Harvard.

Dr. E. D. Soper, of Northwestern University, has been elected head of the Department of Religious Training at Duke University. Dr. Soper is a graduate of Dickinson College and prepared for the ministry at Drew Theological Seminary.

The Lutheran Educational Association has purchased the property of Valparaiso University, which it will operate as a coeducational institution. There will be no direct official connection with the Lutheran Church.

The University Committee of the Council held its semi-annual meeting at Indiana University on the 29th of September. The Committee is trying the experiment of holding a business meeting at the seat of one of the Schools of Religion in which several of the constituent Boards of the Council are cooperating, to see their colleagues in action, and give such impetus to the work as may come from their united visit.

"Go-to-College Sunday"—the second Sunday of September—is now one of the clearly recognized days in the church calendar of the Disciples of Christ. The "Day" is observed to encourage college attendance and recognition in some form is frequently given to young people of the local church and community going to college. The great but unostentatious service which the church colleges are doing is related. The offering enables needy and deserving students to secure higher education, all contributions being held for this purpose by the Board of Education, in accordance with the recommendation of the International Convention. The Board of Education is glad to give information to churches and Bible schools interested in building a permanent scholarship loan fund. With proper leadership and adequate preparation, "Go-to-College Sunday" proves to be one of the most interesting and inspiring services of the year.

Plans are now being matured for the National Interdenominational Student Conference to be held at Evanston, December 29, 1925-January 1, 1926. The purpose of this conference, the spontaneous demand of students themselves, they have stated as follows:

- (1) To evaluate the church as a force in our social order, and
- (2) To determine our opportunity for working in and through the church to effect this purpose, namely, "that of making Jesus supreme."

Discussions in the preliminary conference led to the statement of three desirable objectives: first, that the church might be put more definitely on the horizon of the average college student—a renewal of confidence in the church as a source of inspiration and channel of service; second, that the student might be put more definitely on the horizon of the church—new tides of thought seeping into well worn ways, a growing church adapting itself to the aspirations of the younger generation; and third, through direct conference, the emergence of a genuine interdenominational fellowship—not a new organization but a conviction that church members while maintaining their denominational loyalties are over and above all, members one of another, children of One Heavenly Father, bound together in a common Christian enterprise.

The size of the conference has been limited to from 1,500 to 2,000 students. Round table and discussion groups will freely function. The total budget contemplates an expenditure of some \$15,000. Six denominational organizations have already endorsed the enterprise and others are expected to do so. Individuals who believe in this student generation and are willing to support this effort to align it with an aggregate Christian program may assist by sending a contribution of any amount to Mr. Stanley High, 150 Fifth Ave., New York City.

Of the 105 "Class A" Bible Departments in American colleges and universities, as classified by the Commission on Standardization of the Religious Education Association, eighty are in institutions affiliated with the Boards of the Council of Church Boards of Education.

A report of the professional bias of the Senior Class at Lynchburg College last June showed the following classification of its twenty members: Medicine—1, Engineering—1, Business—3, Teaching—5, Ministry—10. Lynchburg is affiliated with the Disciples Board.

The School of Religion at Iowa State College (Ames) is an excellent example of developing interest in well organized and efficiently taught courses in the Bible and Religious Education. The enrollment in 1924-25 was, Fall Quarter 48, Winter Quarter 92, Spring Quarter 137. The most popular courses were *The Religions of Mankind* and *New Testament Introduction*, with enrollment of 75 and 70 students respectively. Enrollment by classes was as follows: Senior 111, Junior 50, Sophomore 70, Freshmen 42, Special 4. Of the total enrollment of 277, 112 were members or adherents of the Methodist Episcopal Church—more than twice the number of any other denomination represented.

Studies in the School of Religion are open only to students enrolled in Iowa State College and doing work of college grade. Students taking work in Religious Education are allowed credit by the College to the extent of fifteen quarter hours. The work is administered under the Division of Industrial Science and is carried on in much the same manner as the work of other departments of that division. It has the very hearty cooperation of the College Administration, which has been one of the main factors in its development. The Rev. Nelson P. Horn is the Director. The national and state boards of education and local churches of the following denominations are cooperating: Baptist, Christian, Congregational, Methodist, Presbyterian and United Presbyterian, and the Young Men's and Young Women's Christian Association.

For the first time theological seminary students held a separate conference of their own in connection with the Thirteenth Annual Student Conference of the Young Men's Christian Association (Negro), May 29 to June 8, 1925, at Lincoln Academy, King's Mountain, N. C. Delegates were present from ten insti-

tutions, all included in the recent survey made by Dr. Kelly and W. A. Daniel. Organization was effected and the Committee on Name and Objective recommended that the group be known as the "Inter-Seminary Association of the King's Mountain Student Conference Area," and that its purpose should be (a) To aid in recruiting a larger number of suitable men for ministerial leadership in the church; (b) To study the needs and opportunities for service in the Christian ministry; (c) To aid ministerial students in securing an adequate preparation for life service; and (d) To promote inter-seminary activities in the King's Mountain area.

Dr. Herbert L. Willets stimulates us all to greater endeavor in his exhortation: "By proper appeal to the mind and the emotions of a people, a nation may be changed in a single generation. Germany is itself the proof of this. Japan is another case in point, where the ideals of an entire empire have been transformed within the life of a single ruler. It is possible by the use of the proper appeal to sweep out of being or to create in one generation any institution or order of society. That is why the present efforts to establish sobriety, to abolish war, to inspire education with religious values, to make the Bible a more intelligible book, and to vindicate the place of religion in the life of the nation are at once so thrilling and so hopeful."

Dr. Clarence P. McClelland, Principal of Drew Seminary for Young Women, Carmel, N. Y., succeeds Dr. Joseph R. Harker as President of Illinois Women's College. Dr. McClelland, who is a graduate of Wesleyan, received the master's degree from his alma mater last June.

Practically three-quarters of the entire estate, totaling \$4,775,000, of the late Dr. Victor F. Lawson, the Dean of American Newspaper Editors, was bequeathed in his will to benevolent purposes. Among the beneficiaries are a number of institutions of higher learning with Congregational affiliations: Northland College, Wisconsin, \$25,000; Berea College, Kentucky, \$25,000; Wheaton College, Illinois, \$25,000; Yankton College, South Dakota, \$25,000; Chicago Theological Seminary, \$100,000 out-

right and one-fourth of the residue which will swell the total to a very handsome sum. Of the residue remaining after specified gifts are made three-fourths go to phases of religious work.

Dr. Otto E. Kriege, who retired from the presidency of Central Wesleyan College, Warrenton, Mo., in June, after fifteen years' service, has been elected President of New Orleans-Gilbert College, New Orleans.

Dr. J. M. Gordon, formerly President of the University of Tulsa, has accepted the position of Dean at the new Texas Technological College at Lubbock, Texas.

Dr. J. N. Brown, President of the Lutheran Normal School at Canton, S. D., has been elected to the presidency of Concordia College, Moorhead, Minn., succeeding Dr. J. A. Aasgaard, who was recently elected President of the Lutheran Church.

Miss Ruth E. Anderson, private secretary in the office of the Board of Education of the Methodist Episcopal Church since 1920, served the Council on part time during the month of August. Miss Anderson has made several important studies in the college field and is the author of an informing article in the August issue of *The Christian Student*—"How the College Cap and Gown Came to Be," which has been reprinted in part with favorable comment by *The New York Times*.

THE ANNUAL MEETING

The Annual Meeting of the Council of Church Boards of Education will be held at the International House, New York City, January 11 and 12, 1926. On Thursday afternoon, January 14, there will be under its auspices a union mass meeting at the Astor Hotel, with the various church college groups. The Association of American Colleges will open at the Astor, Thursday evening, with the annual dinner, and continue in session until noon, January 16. The tentative programs indicate vigorous discussion of vital matters, and a large attendance is anticipated.